11: Hartmann M-5 (ca. 1920) 1928 FL11 Luo FL11



764 has not yet gone to live with her husband, the corpse is carried to the village of her husband and buried there, outside the hut which was already built for her.

765 On the 3rd day after the burial of a child the grave is swept, and some of the earth is poured along the wall of the hut without any further ceremonies.

763 If a woman dies who is with child a slight incision is made below her navel, but no attemp is made to save the child.

764 P. S. On the day of the burial of either husband or wife the cattle are not milked. They are driven outside the kraal, but are not herded. When they return at night they are milked, but next morning the milk is not churned. The fresh milk is drunk by the boys of the kraal and the neighbourhood. 234

765 After the death of a man or a grown up boy no cultivation or weeding of gardens is done by the inhabitant of the kraal for the next 4 days; after the death of a woman or adult girl for the next 3 days. The same regulations holds good on the day of the funeral of a child and on the 3rd day after its burial when the grave is swept. 241

If either the father or mother of twins dies the whole neighbourhood will abstain from cultivation or weeding for either 4 or 3 days. If one would break these rules the gardens that season would yield no crops or a very poor one.

16: Northcote G-5 (no date) 1907 FL11 Luo FL11



583 chicken, some *mtama*[1] and some native beer. He goes away again, having had no
584 intercourse with his intended, and returns in a few days' time and goes through the form of carrying her off; she stops at his village for some days and the important rite of cooking the first dinner for him is gone through; this may be taken to intimate that she accepts him as her husband. She then goes home and the husband pays a portion of the dowry; he comes again and carries her away and pays another portion, and so on, till the dowry is paid off and the bargain is ratified. Should the woman prove childless, or if she dies shortly after the marriage, the dowry can be reclaimed by the husband, though it is more usual for her sister to take her place. Should she, at the time of marriage, be possessed of children, legitimate or otherwise, they become her husband's property. The dowry is also recoverable if the woman deserts him for another man.

Children are sometimes contracted for marriage at a very early age, but in such a case, the girl remains with her parents until the age of puberty. The value of the dowry has greatly decreased since the cattle plague of 1883, but is again increasing. Before that date twenty head of cattle, besides goats, grain, etc., was not uncommonly asked and obtained. To-day seven head of cattle is a handsome "dot," and the price has been known to fall as low as one bull and twenty goats, [852 though a heifer and a bull is the usual minimum. The birth of the first child is also an occasion for a feast; frequently, a child is named after the hour at which it
551 was born, *e.g.*, *onyango*, morning; *ochieng*, noon; *odiambo*, afternoon; *otieno*, night. On other occasions some deceased relative appears to the mother in her sleep shortly before birth, and his name is adopted; or, if a child be born posthumously, the father's ghost appears and dictates the name. The Jaluo are very fond of nicknames, which are often passed on to descendants, though their significance is lost; *e.g.*, *obelo*—the man who owned much *mtama*; *olieeh*—the man who killed an elephant. Other nicknames are given on account of some personal peculiarity; *e.g.*, *obonyo*—the man like a locust.

863 A funeral, however, is the greatest ceremony of all. While the sick man is dying his relatives howl in chorus round his hut, while the doctors rattle stones in gourds and puff clouds of tobacco smoke around the invalid, their object, undoubtedly, being to drive away the evil spirits. Next day there is a great dance,
764 at which all the deceased's relations and friends turn up; if the dead man is a chief the whole clan is represented. Every man is dressed in full war paint and brings his best bull along with him. For a while they stay in the village lamenting, while the mother or chief wife of the deceased adorns herself with the dead man's goat skin and his tuft of hair, as mentioned above, and then runs round and round the village rattling a gourd and singing incantations. Then the visitors come out, having refreshed the inner man with beer and tobacco, and proceed to charge up and down, hanging on to their bull's tails and pricking the unfortunate beasts to encourage them to go faster. When thoroughly exhausted they collect

[1] Millet.

19:Wilson E-5 (ca. 1950) 1960
FL11 Luo FL11



because a ghost of a virgin who has reached puberty was regarded as extremely dangerous. The defloration, still practiced in parts of Luo today, was regarded as satisfying her natural desire to bear children.

The spirits of warriors killed in battle were placated by the tribe as a whole in ceremonial and ritual held at the borders of the tribal land (*thim*) by *poro bilo* and *tero buru*, where sacrifices were made and the tribal ancestors placated to welcome the ghost of the hero. The affair became a tribal responsibility, whereas normally death is regarded as a responsibility of the family or minor lineage segment.

A person who found the body of a man or of a woman would commence wailing as a closely related mourner. If the body turned out to be that of a person among whose clan the finder could marry, then a wife or husband was found for the finder in the belief that the spirit of the deceased planned and directed the discovery of the body to the end that the group of the finder should be united in marriage with that of the deceased.

Witches, if caught in the act of "running about at night," were killed instantly and with equanimity. The body of a person killed as a witch was mutilated by driving a stake into the rectum after which the body would be thrown into its village. An old custom still associated with this is the insistence of the relatives of a woman who died suddenly, or inexplicably, to examine her body for signs of having been a witch. Female witches are believed to be trained by their husbands to run at night with them and, because they are weaker, are frequently caught and killed. Bride-wealth may not be reclaimed or, if not finally paid, must be completed by her husband if a woman is killed under these circumstances.

Accidental deaths are regarded as having been inspired by the ancestors, and therefore require placation of the spirit of the ancestor divined as having been responsible. Deaths from sickness are believed to come from many causes, the chief of